CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

For all extracts inserted under this head, we shall give credit to the sources from which they are taken. For the language of all unacknowledged paragraphs we are responsible.

DOMESTIC.

A society has recently been formed in this city, the circumstances attending which ought not to pass without notice. In its object we feel a deep interest and with the sentiments expressed in the Constitution and Address of the Executive Committee, we avow our hearty coincidence; but the spirit of sectarianism, which was permitted to pollute a scheme of benevolence deserves exposure and censure. The American Society for the Promotion of Temperance, was organized in Boston, Feb. 13, 1826. The Preamble of the Constitution alludes to the prevalence and evils of intemperance, and the need of some more vigorous means than have been adopted for its suppression. The three first articles of the Constitution are as follows:

"ARTICLE I. The Society shall be called, THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

"ART. II. The Society, at its commencement, shall consist of members elected by this meeting.

"ART. III. The Society shall, from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible."

The fourth names the usual offices created in such a Society, and the remaining articles prescribe the duties of the officers. The efficiency of the society is made to rest on the Secretary—who is required to devote his whole time to the work, using all means by conversation, correspondence and publication, to produce a more correct state of public sentiment on this subject. We quote the closing paragraph of the Constitution.

"And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance; the utility of the Institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice."

The manner in which members were provided for this national society is singular. The second article of the constitution declares that they shall at first be elected by the meeting held at Park Street Vestry—called we know not how, certainly not by public notice,—and that additional members shall be elected, &c. The whole power was therefore *assumed* by a few individuals, who might give to the Society whatever character they pleased. Of this, however, we will say nothing. But how was this power exercised? Fifteen gentlemen were chosen to compose the Society, six of whom are orthodox clergymen, one is a professor in an orthodox seminary, and eight are laymen, distinguished for their zeal in the cause of orthodoxy. A majority of these fifteen took the offices, which, with the help of their associates, they modestly conferred on themselves, and have thus stamped on the new American Society, a character of the most exclusive orthodoxy. Now we ask the public, and the projectors of this scheme, why Unitarian christians were excluded from all participation, not only in the honors, but in the labors? Baptists, and Methodists were invited to cooperate. Are Unitarians the patrons of intemperance? or are they too small a body to be remembered at a meeting of philanthropists in Boston? A society has for many years existed, whose purpose is to effect the same object that has called into being the new association. Of that society, Unitarians both of the clergy and the laity are the chief supporters, who have however solicited the aid of "any person," and in the list of whose officers we find the name of a member of the "American Society." The meaning of all this management is too plain for charity to mistake it. These gentlemen think that no one who cannot pronounce the shibboleth of orthodoxy is fit to be a member of a society for the promotion of temperance; and lest some one, whose faith was not perfectly sound, should chance to offer his assistance in the overthrow of a common enemy, the scheme must not go forth to the world, till it has been intrusted to the care of fifteen men, selected for its guardians at a meeting in Park Street Vestry. Woe unto the man who dares lend his support without their leave. It is indeed a new discovery, that an enemy to intemperance must be a believer in the divine nature of our Saviour, and in the original depravity of man; but this age has been distinguished for improvements in the modes of benevolent operation. Truly it is lamentable to see the extreme to which the leaders of orthodoxy seem determined to carry their exclusive spirit. We should not be surprised soon to hear that Unitarians are not worthy to be members of Bible Societies, nor patrons of charitable institutions, or that a good Calvinist should not "sit down at meat with" such "sinners." It is plain that a convulsive effort is made to divide the country into two classes, the self-styled evangelical (whose right to appropriate so good a word to themselves we deny) and the believers in the simple unity of God. It is far from improbable that this attempt will be crowned with success; but it is still farther from being a consequence that the weight of numbers will crush the adherents of a pure faith. The little one may yet become a great people. We wish that our opponents, whose violence is in great danger of outrunning their discretion, should know that we understand their designs; and for the sake of our friends, some of whom are fearful that Unitarians are too much disposed to keep in sight the lines of separation, we shall expose such measures as prove the hope to be fallacious that orthodoxy should acknowledge us to belong to the christian family. It verily thinks it does God service in shutting us out from christian communion, and lest it should not be zealous enough, it not only intrudes on the sacredness of domestic and the charities of social life, but is entering the walks of philanthropy and the arena of politics, that by all means it may root this heresy out of the land. Our trust is not in the arm of flesh, but in the Lord our God to help us.

CONVENT IN BOSTON.

A native of Massachusetts, by the name of Thayer, a Protestant Clergyman, became a convert to the Catholic faith, and in the fulness of his zeal in the cause he had espoused, he set out on a European tour, to collect from eleemosynary contributions, a sum of money to establish a convent in Boston. The plan was ridiculed by some, and laughed at by others and even the most friendly to the undertaking, thought it a desperate one. M Thayer, after making a collection of 8 or 10,000 dollars, died, and left his funds, and the completion of his scheme, to the great and good Dr Matignon. The funds were wisely and prudently managed by him, until the sum had nearly or quite doubled itself. At the death of Dr Matignon, Bishop Cheverus became sole trustee, and set about carrying the intentions of his predecessors into effect, as far as he could. A piece of ground, next to the Catholic church, was purchased, and buildings were erected for the purpose, and taken possession of by several of the Ursuline nuns, and the order regularly established by the R. C. Bishop of Boston. This was about six years since. A superior, and three or four more well educated Ursuline nuns, began a school for the female children of the Catholic community, and have succeeded, by indefatigable efforts, to spread a degree of intelligence among their pupils, highly creditable to the establishment. The first superior and her sister died in the midst of their labors, and the convent is now under the care of a lady of rare accomplishments, whose elegance of person, amenity of manners, and dignity of deportment, charm every mother that enters the convent. It is a subject of deep regret, that the convent buildings are not sufficiently extensive for carrying the whole plan into effect—which was, in addition to this common course of instruction, to have a high female school for Protestant as well as Catholic children, in which the most elevated and extensive branches might be taught..

Bost. Monthly Mag.

FOREIGN.

RECEIPTS OF RELIGIOUS CHARITIES IN 1824—5, IN ENGLAND.

Bible Societies.	
British and Foreign	£93,285
Naval and Military	2,615
Merchant Seamen's	911
Missionary Societies.	
Church	45,383
London	40,719
Wesleyan	38,046
Baptist	15,995
London Moravian Association	3,568
Scotish	8,257
Home	5,092
School Societies.	
British and Foreign	2,114
Sunday-School Union	4,253
Newfoundland.	701
Societies of a mixed nature.	
Christian Knowledge	62,387
Propagating the Gospel	32,016
Jews	13,715
London Hibernian	8,143
Continental	2,133
Book Societies.	
Prayer Book and Homily	1,781
Church Tract Society	737
Religious Tract	12,568
In Ireland.	
Hibernian Bible Society	6,728
Sunday School Society	2,653
Tract and Book Society	3,647
Irish Society	1,060

Monthly Repository.

The "Home Missionary Society," supported by the Independents, has forty missionaries in various parts of England, by whose means new congregations are perpetually rising up in villages where dissenters were before unknown. A magazine is published monthly under the name and in furtherance of the objects of this Society. The Baptists have an association for the same object. It was a report of the former of these societies which threw Dr Lushington, (generally a friend of liberty,) off his guard in the House of Commons, a year or two ago, and betrayed him into an expression of a wish for legislative measures to restrain fanaticism. Notable project, to bind the human mind with parchment. *Ib.*

The Rev. Robert Hall, A. M. Leicester, we are informed, has accepted an unanimous and pressing call, from the Christian Church lately under the pastoral care of the Rev. Dr Ryland of Bristol. *Evang. Mag.*

We find in late English publications, the following notices of works, which we hope some of our enterprising booksellers will soon import.

Sephora, a Hebrew Tale, description of the country of Palestine, and of the manners and customs of the ancient Israelites. 2 vols. price 14s.

"A very considerable acquaintance with eastern habits and Jewish custom runs through these volumes, and renders them to readers of sacred narrative, peculiarly interesting. We consider the sentiment here expressed very unexceptionable, and the style of writing unusually animated, elegant and full of incident. It will be interesting to our readers to know, that the widow of Nain, and her miraculous restored son, are the prominent subjects of the tale. Some beautiful illustrations of the sacred text will be found in these volumes."

An Introductory Essay to Doddridge's Rise and Progress, by John Foster.

"This Essay occupies more than a hundred and sixty pages of the volume; and exhibits, in undiminished excellence, the same extraordinary faculty of unborrowed conception, with even superior powers of vivid representation. The character of this striking production is essentially dramatic, though the forms of monologue and dialogue are not preserved. The book—its Author—his character, as contrasted or illustrated by his writings—his motives—his influence for good or evil—all these, with their collateral and incidental elucidations, pass in review, and are followed up by a lively and heart-searching representation of the process of thought and feeling which might be supposed to take place in the minds of different individuals when brought in contact with such a book as the 'Rise and Progress.'"

The Christian Psalmist, or Hymns selected and original. By James Montgomery. 12mo. pp. 444. The last section of the volume contains about a hundred original hymns by Mr Montgomery himself.

BIBLICAL CRITICISM.

John xx. 28. "He must have an immoderate share of credulity who attempts to elicit a new confession of faith, unknown to the rest of the disciples, from this abrupt exclamation of the apostle, who invokes in his surprise not only Christ his own Lord, but the God of his ancestors, namely, God the Father;—as if he had said, Lord! what do I see—what do I hear—what do I handle with my hands? He whom Thomas is supposed to call God in this passage, had acknowledged respecting himself not long before, John xx. 17. *I ascend unto my God and your God.*—Now the God of God cannot be essentially one with him whose God he is. On whose word, therefore, can we ground our faith with most security; on that of Christ, whose doctrine is clear, or of Thomas, a new disciple, first incredulous, then suddenly breaking out into an abrupt exclamation in an ecstacy of wonder, if indeed he really called Christ his God? For, having reached out his fingers, he called the man whom he touched, as if unconscious of what he was saying, by the name of God. Neither is it credible that he should have so quickly understood the hypostatic union of that person whose resurrection he had just before disbelieved. Accordingly the faith of Peter is commended—*Blessed art thou, Simon*—for having only said—*Thou art the Son of the living God*, Matt. xvi, 16, 17. The faith of Thomas, although as it is commonly explained, it asserts the divinity of Christ in a much more remarkable manner, is so far from being praised, that it is undervalued, and almost reproved in the next verse—*Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.* And yet, though the slowness of his belief may have deserved blame, the testimony borne by him to Christ as God, which, if the common interpretation be received as true, is clearer than occurs in any other passage, would undoubtedly have met with some commendation; whereas it obtains none whatever. Hence there is nothing to invalidate that interpretation of the passage, which has been already suggested, referring the words—*my Lord*—to Christ—*my God*—to God the Father, who had just testified that Christ was his Son, by raising him up from the dead in so wonderful a manner."

Milton.

BIOGRAPHY.

MISS JANE TAYLOR, OF ONGAR, ENGLAND.

Many of our readers are familiar with the writings of this lady, and will be interested in some notices of her life. All of them must have read with pleasure the extracts which have been given in the Register from her narratives. Two volumes have been published in England, entitled "Memoirs and Poetical Remains of the late Jane Taylor, with Extracts from her Correspondence." We know nothing of them excepting through the Eclectic and Evangelical Reviews, which speak of them as exhibiting good judgment and taste in the selection of materials, and as presenting a well-drawn picture of Miss Taylor's mind. From the little acquaintance we here gain with her private character, she appears to have been unusually blest in the qualities both of her mind and her heart. She was diffident of her own abilities, and her constitutional timidity exposed her to the influence of gloom and despondency in religion. Natural temperament was in her, as in Cowper, the cause of much spiritual distress, yet she possessed great vivacity and even sportiveness of mind which often breathed in her letters. Her friends bestowed on her unqualified admiration and love. They speak of her as "one of the sweetest of writers, and one of the most interesting of christians" She was the daughter of Rev. I. Taylor, a dissenting clergyman, and was born in London September 23, 1783. The constant aim of her parents was to impress on their children the "powers of the world to come," and the effects of such a religious education are well described in the following extract from her Memoirs We imitate. "The Eclectic" in italicising the last words.

"Being reserved and timid by disposition and peculiarly distrustful of herself, little was known of the state of her mind. Her imagination, susceptible as it was in the highest degree to impressions of fear, rendered her liable at times to those deep and painful emotions which belong to a conscience that is enlightened, but not fully pacified. And these feelings, when blended with the pensiveness of her tender heart, gave a character of mournfulness and distress to her religious feelings during several years. Religious principles, if thus clouded, must always be less influential than when the mind is in a happier state; *for the heart cannot be favorably ruled by fear.*"

The following sentences taken from a letter to her sister, written in Oct. 1817, show the impression which her religious views were capable of producing even in so gifted a mind.

"My mother told you of my having joined the church. You may have supposed that I was frightened into it by my complaint; but I feel thankful that this was not the case, for it was not till after I had consulted Mr Clyne that I felt any alarm about it; nor had I, before, any idea of its being of a formidable kind. My mind, all the summer, had been much in the state it has been in for years past, that is, unable to apply the offer of the gospel to myself, and all confusion and perplexity when I attempted to do so. One evening, (about three weeks before going to London for advice,) while alone in my room, and thinking on the subject, I saw, by an instantaneous light, that God would, for Christ's sake, forgive my sins.—The effect was so powerful, that I was almost dissolved by it. I was unspeakably happy; I believed, that had I died that moment, I should have been safe. Though the strength of the emotion soon abated, the effect in a great degree remained.' 'Since then, I have had many desponding hours, from the fear of death. The happiness I enjoyed for a short time, has given place to a hope which, though faint, secures me from distress."

She survived the date of this letter only a few months. "Her afflictions, though of the most excruciating kind, were borne with the most exemplary fortitude and patience; apprehension and distrust were gone; the last day but one before she died, she said 'I am now quite happy—as happy as my poor frame will bear.'"

Her letters exhibit the feelings of her heart. They illustrate her own opinion on epistolary composition given to a friend. "If there is any thing I dislike to receive, or that I am unambitious of writing, it is a *clever letter*, by which I mean, a letter that exhibits, obviously, an endeavor to be smart or pointed, or worse still, fine and sentimental." Miss Taylor's "first essays in versification and tale-writing date from her eighth year." The following remarks made to a correspondent show that she had comprehended the true spirit of poetry.

"What a pity it is that language should be so much abused, that what is really *meant* requires to be printed in italics! Of this, the poet has most reason to complain. He feels, and perhaps his whole soul is filled with a passage which ninety-nine of his hundred readers, at least will peruse without emotion.—This struck me in reading the first line of Thalaba—'How beautiful is night!' which may be read without leaving the smallest impression. I read it so at first; but returning to it, and endeavoring to enter into the feeling with which it was written, I found it to be—'How *beautiful* is night!' and I discovered in these simple words all those inexpressible emotions with which I so often contemplate the dark blue depths, and of which even Southey could say nothing more striking than—'How beautiful is night.'"

Miss Taylor was an agreeable and instructive writer. We believe all her works have been printed in this country, except "The Associate Ministrels." Besides those named below, two thin 12mo. volumes have been published on both sides of the ocean, "Contributions of Q. Q." chiefly a collection of articles that had been furnished by her pen to periodical works.

"The first production of Miss T.'s pen, which was given to the public, appeared in the Minor's Pocket Book, for the year 1804, under the title—'The Beggar Boy;' and no one who marked the pathos, simplicity and sprightliness, of this juvenile effort, could fail to predict the future celebrity of its amiable author. The publication of 'Original Poems,' to which she had largely contributed; of 'Rhymes for the Nursery;' (some of which were written by Mrs Gilbert, her sister,) of 'The Associate Minstrels;' (in which she wrote the 'Remonstrance to Time,' and 'The Birth-day of Retrospect;') of 'Hymns for Infant Minds;' of 'Display;' of 'Essays in Rhyme;' and, finally, of 'Contributions to the Youth's Magazine,' more than realised the expectations of her most sanguine friends."

SELECTION.

SPIRITUAL INFLUENCE.

There is nothing, we make no doubt, that she would more strongly have deprecated, than a reliance upon extraordinary impressions, by which physical alternations are confounded with the genuine exercise of the religious affections, and the accidents of fancy, perhaps, are mistaken for the act of faith. There is no great danger, however, of being misled by impressions, in whatever manner they originate, so long as they consist of revealed truth; for it is in such impressions, conveyed with more or less force, that saving faith and all true consolation originate. A declaration, heard a thousand times with indifference, shall arrest the mind with a power, and distinctness, and authority, as a truth of personal interest, which it never carried with it before. A familiar passage of scripture shall, as by a sudden ray of light falling upon the words, disclose itself in all the fulness of its meaning, so that it shall seem never to have been read or at least understood till now. In these cases, there is nothing vague or imaginary, and there can be no delusion in the impression. The cause is real, and the effect is rational, and corresponds to it. And all that seems unaccountable to the individual is, that the same truth should not long ago have made its due impression. Sometimes, however, the understanding receives a real accession of light by the actual developement of what had hitherto appeared enigmatical; and there are moral problems and perplexities of the heart, the solution of which will produce a transport not inferior to that of the ancient Geometrician when he exclaimed, "I have found it" In such cases, the thought which succeeds to the joy of the discovery is, "why did I not see this before?" Persuasions, then, that correspond to truths in themselves certain, cannot be unreal; nor can the strong emotions which their strength or suddenness occasions, be justly charged with enthusiam.

The cause—by which we mean the instrumental cause—is, we say, real; it is truth; that by which alone a rational mind can be rationally operated upon, the only instrument by which the Divine Spirit works on the heart of man.—And by this unfailing test, all genuine religious impressions, whether sudden, violent, or of an ordinary character, are distinguished from indefinite, imaginary, and fanatical ones. But, in speaking of the instrumental cause, we cannot be understood as excluding a supernatural cause, imparting to it all its efficiency.—The reason why truth acts on different minds, or on the same mind at different times, so differently, is not that its certainty varies even to the apprehension of the individual. The variation, therefore, must be in the subject of its influence,—in the mind or heart itself.—Responsible, however, as a man is, for the government of his thoughts, their origin is alike beyond his knowledge and control. That sensible objects and physical emotions ordinarily set the machinery of thought in motion, is certain; but often the thoughts seem as spontaneous and uncaused as they are involuntary, although every thought, not less than every pulsation and every mechanical movement, must have its cause. How absurdly as well as impiously do those reason, who would deny that that cause may be, and often is, supernatural and Divine!

Admitting, as we readily do, that bodily feelings often determine the varying force of our emotions, and even give a colouring to our thoughts,—and that changes which seem purely mental, are often in fact transitions from disease to health;—admitting, too, that it is impossible to discriminate between the different sources of our mental emotions, or to draw the line between what is of a moral and what of a constitutional nature;—still, as our whole nature is the workmanship of one Divine Hand, of Him who knoweth our frame, it matters little, as regards either the First Cause or the final design of such impressions, whether the second cause be simple or complex, partly physical or purely moral. There is a propensity in too many persons to fall into the atheistic notion of the philosopher who, maintaining that God is the name we give to every unknown cause, imagined that by every fresh link in the chain of causes which he could discover in nature, that unknown cause was removed further back, less and less necessity and scope being left for its operation, till at length the progress of knowledge would exclude the agency of God from his own universe, and annihilate the idea of Deity. Without going this length of absurdity, philosophers and moralists are too apt to imagine that supernatural agency is excluded in proportion to the ascertained operation of natural causes; than which there cannot be a more pernicious mistake. Whether the agency of God be more or less immediate, whether the instrumental cause be known or unknown, mechanical or moral, external or internal, affecting primarily the body or the mind, the first cause devoutly to be recognised, is the same. "All these things worketh that one and the self-same spirit, as he wills."

One word more on this subject. Prayer has no other rational foundation than the belief, which men are so slow to entertain, that there is an immediate and reciprocal communication between their minds and the Father of Spirits, by which they are enabled to approach his presence, and He has access to the inmost recesses of their nature. This fact being established, nothing remains to be accounted for, except that the results should so little correspond to it in the experience of Christians in general; and this is no difficulty to any person who knows his own heart, for he finds its solution there. *Eclectic Review.*

Give me to see Thee, and to feel—
The mental vision clear;
The things unseen reveal! reveal!
And let me know them near.

I seek not fancy's glittering height,
That charmed my ardent youth;
But in thy light would see the light,
And learn thy perfect truth.

The gathering clouds of sense dispel
That wrapt my soul around;
In heavenly places make me dwell,
While treading earthly ground.

Illume this shadowy soul of mine,
That still in darkness lies;
O let the light in darkness shine,
And bid the day-star rise!

Impart the faith that soars on high,
Beyond this earthly strife,
That holds sweet converse with the sky,
And lives Eternal Life! *J. Taylor.*

CHRISTIAN REGISTER.

SATURDAY, APRIL 15, 1826.

Recent arrivals have brought to the Reading Room, 81, Washington-street, several of the latest religious periodicals of England. Amongst these is the Monthly Repository for January and February, which contains several articles of interest. We notice in this and other Unitarian publications, a growing attention to American religion, literature, and politics. They may be said to be imbued with an American spirit. They praise our institutions, they record important incidents, and quote our publications. The Christian Reflector, (Liverpool) devotes a portion of its pages in every number to selections from American writers. Arrangements have been made to secure a constant supply of the religious works from this side of the Atlantic, and to republish such as are of great interest and value. This favorable feeling is of good omen and should be met by reciprocal attentions. We propose giving occasional extracts from these journals.

We have seen proposals by a gentleman at Cambridge for publishing a selection from Milton's prose works. It is a little remarkable that amongst all the selections of *morceaux* from the eminent voluminous authors of England, none has been made from the writings of Milton. His prose works are therefore scarcely at all known, and we are glad to learn of this attempt to make public some of the treasures of thought and language which they contain. The present is a favourable moment for the undertaking. The projected publication will be in two volumes, duodecimo, at $1, 25 a volume.

We would draw the attention of our readers also to the proposals for publishing the works of Mrs Barbauld, and a selection from the poems of Mrs. Hemans. The former of these ladies has been long known. Her Early Lessons and Hymns in Prose made her the favorite of our childhood, and her subsequent writings, though few, have numbered her with the distinguished women and useful as well as beautiful writers of the age. Mrs Hemans has been known and admired as a writer of very sweet, pure, and most truly feminine poetry, specimens of which have frequently been found in the public journals, and have attracted unusual attention. A selection from her numerous pieces would be a valuable addition to our good volumes of verse, which all who relish the breathings of genius chastened by taste and sanctified by piety, will be glad to possess. It may be a further inducement to some, that the profits arising from the subscription will be sent to the author—who is the mother of a large family, dependent on her exertions for support, and who is said to sustain that relation and perform its duties with an exemplariness corresponding to the purity and delicacy of her poetry.

Dr Miller, we find, has published a Letter to a gentleman in Baltimore respecting Mr Duncan, who has not only had the hardihood to proclaim that he holds the Word of God and not the Confessions of Westminster as his rule of faith, but is joined in this by his congregation, to which he still ministers as usual. We have not seen Dr Miller's pamphlet on the occasion, but find the following remarks upon it in the Church Register.

"We agree with Dr M. when he says, 'it is in many respects a common concern to the friends of religion It is a subject deeply interesting to every individual who loves the church of God; to every ecclesiastical body who prize [?] good order and christian edification.' In every church, diversity of views, and temporary conflicts, will occasionally occur. 'It is impossible but that offences will come.' When they do arise, every reflecting man, one would think, must see the importance of treating them, on both sides, with a spirit of moderation, forbearance. and charity; and at the same time, of *adhering to the established rules* by which the body in question has agreed to be governed.' We think, however, that Dr M. has not managed the discussion, in this instance, with the moderation, and forbearance, and charity, which he so strongly commends. Something like warmth is visible; and in several instances, his language is incautiously, if not imprudently, chosen. Episcopalians, whom he, in no friendly spirit, calls *prelatists*, may, moreover, complain of being unnecessarily brought into a dispute concerning Presbyterian discipline, and then treated with no great *moderation*, *forbearance*, or *charity*. His tart allusion to 'such of our Episcopal brethren as coolly consign to what they are pleased to call the 'uncovenanted mercy of God,' all those denominations who have not a ministry Episcopally ordained; and who, on this account, *are* styled by Bishop Andrews, 'iron hearted,' and by Archbishop Wake, 'madmen,'—will be considered as evidence of his charity. We might, indeed, apply to him his own remark regarding Mr D. 'it is evident that in this warm appeal and imposing declamation, he is contending without an adversary."

"On the whole we think, that Dr Miller has taken up the subject in too warm a spirit to allay asperities, and produce conviction in his own church; and has dealt his blows two generally around him, to hope for the good wishes of others."

INTEMPERANCE. It was gratifying to find two of our physicians, in a course of popular Lectures on Physiology, recently delivered in this city, seizing the opportunity to bear testimony to the evils of intemperance, and lift up a warning voice against it. This was done more than once in such parts of the course as admitted of it. We are permitted to publish an extract from the concluding Lecture, in which, speaking of long life and old age, the Lecturer was naturally led to insist on the importance of temperate living. It presents, it is true, only the physical evil of the sin in question; but it is God's ordinance in this case, that the malignity of the crime shall be seen in its disastrous temporal consequences.

Temperance, chiefly, enables us to avoid the causes of death which assail us through life, and to keep off the approaches of old age. Temperance and a proper regimen afford the true secret of health, happiness, and long life. 'There is a wisdom in this, beyond the rules of physic.' A diet simple, principally consisting of vegetable substances, and approaching almost to abstemiousness, although not most favorable to strength of body, is most certain to prevent disease and to prolong our days. But of all the causes which tend to shorten the span of human existence, whether by inducing disease or premature old age, Intemperance in drinking, is the most certain, as well as the most deplorable. I do not believe that any man can be in the habit of even what is called *a very moderate use* of ardent spirits, without the exhibition, at some time of his life, of their pernicious influence upon his health and constitution. Because we do not feel to day or tomorrow, their evil consequences, it does not follow that they are without their effect. I may be permitted to remark, as the result of observation, short it may be, but alas only too extensive in this respect, that we seldom meet with an individual who has used ardent spirits, at all, in any shape, who does not exhibit in his diseases and in his constitution, as affected by medicine, their baneful effects. Let his habits, in this particular, have been ever so guarded, he meets disease at a disadvantage; he holds with it an unequal contest, when compared with the man of undeviating temperance.

It is in youth that this indulgence is particularly injurious—and I speak now only of what is called a *moderate* indulgence—for although the elasticity of our constitutions may at that period. resist the evil, so that we can never directly estimate its effects, yet I believe it is an offence against Nature, which she never forgets nor forgives; and that, sooner or later, we suffer from her retribution. 'Strength of nature in youth,' said Lord Bacon, 'passeth over many excesses which are owing a man till his age.'

But where indulgence passes to an *immoderate* extent, its effects are vastly more decisive and speedy in youth, than at any subsequent age. When the habit of intemperance is not formed till the critical period of growth has elapsed, till the developement of the system is accomplished, and its equilibrium established, its destructive influence is slow, it undermines life certainly but gradually, and the subject may linger out through a miserable and disgraceful old age. But on the other hand, the man who is a drunkard in his youth, interrupts that process by which his body is to be formed, strengthened and fitted for the functions of manhood, he breaks in upon the progress which the constitution is making towards its mature state. The consequence is fatal. Nature receives a shock which she cannot withstand; and he is cut off before he has lived out half his days.

ORIGINAL COMMUNICATIONS.

THE SOCIETY FOR EMPLOYING THE FEMALE POOR.

The members of this Society are informed that the School which was proposed, and to which they gave their approbation at the last annual meeting, has been established by the Trustees. It was opened the third of this month, under an instructress, who was well recommended, and thirty scholars were received. Subscribers and others interested in this school, are requested to aid the Trustees by sending work suitable for the first classes; such as handkerchiefs, pillow-cases, strips of cambric or muslin for ruffles, and any other plain hemming or sewing. Shirts also will be useful, where a sufficient time will be allowed for them to be kept till the children are advanced to a class that can do all the parts.—There need be no fear that the work will not be well done, as no article will be given to a child till she has practised sufficiently on pieces of cloth to do it neatly. Work is to be sent to the Agent of the Society in High street, No. 7, who will receive and deliver it in the usual manner.

For the further information of those interested in this subject, the following short account of the objects of the school, and the method on which it will be conducted, is subjoined.

The Trustees of the Society for employing the Female Poor had continual occasion, in the discharge of their duties, to observe, that while the applications for coarse work far exceeded the means in the power of the institution to supply, it was not easy to find a sufficient number of persons qualified to do the fine work. The ignorance and want of skill of the greater part of the poor women who have been employed by the Society, in regard to even the common kinds of needle-work, cannot be realised except by those whose attention has been particularly directed to the subject. In order therefore to give this class of females an additional power of supporting themselves, it was determined at the last annual meeting of this society to establish a school, under its direction, for the purpose of instructing the children of these poor women, and others in similar circumstances, in needlework.

The plan of this school is a little different from any other in this town. Its principal object of instruction is plain needle-work, the materials for which will be supplied by the Society and the usual prices paid. Whatever the children can earn more than will pay a very moderate price for schooling, will be given to their parents or expended for books, as may be found expedient. The children will be taught to *fit* their work; as many can sew neatly who do not know how to prepare the work, and put it together. Mending clothes and knitting will also be taught. Each child will begin by turning a hem, and go through ten or twelve classes in a systematic order till she becomes a good seamstress; that is, till she can cut out, fit, and make up a piece of linen into shirts. A female who can do this, and has good health, possesses the means of obtaining a subsistence however humble, and is well prepared to receive instruction in the more profitable branches of needle-work, or to become a useful assistant in a family. It will be the constant endeavor in this school to form habits of industry in the children, and to give them such knowledge as will enable them to render their industry useful and profitable.

But though needle-work forms the principal object of the school, and will occupy the greater portion of the time, the other common branches of education will not be neglected.—Reading, writing, arithmetic, and geography will be taught regularly. Nothing more however will be attempted than to give such instruction in these branches as is important even in the humblest stations of life—but which may give such a stimulus to the mind as may under favorable circumstances lead to its further improvement. The Trustees will visit the school frequently to observe the manner in which it is conducted, and to ascertain the progress of the children. It will also be a constant object with the Trustees, by a selection of books for the perusal of the pupils, and by other means, that such moral and religious impressions shall be made on their minds as will have a permanent influence on their character and conduct. The improvement of the mind in the lower classes tends to produce equally good behavior and happiness. The power of reading the Bible is in itself a blessing; but the value of the blessing is increased by every degree of mental cultivation.

It is impossible within any reasonable limits to exhibit all the details of the proposed modes of conducting the school; but it may be proper to state, that as far as circumstances will admit, the plan of the British and Foreign School Society and of the Monitorial School in this town will be pursued.

FOR THE CHRISTIAN REGISTER.

SACRED MUSIC.

MR EDITOR,—Permit me through the medium of your useful paper, to offer some remarks to the christian community, on the subject of Sacred Music, considered as forming a part in the regular services of the Christian Church, and being, from different motives, interesting to all who attend public worship.

As this service is now conducted, I think it entirely fails of the effect which it is, or should be, designed to produce—the improvement of religious feelings, elevated sentiments, and devotional fervor, in the worshippers. It seems rather an entertaining appendage to the more serious services of the sanctuary, than a component part of the worship; like an interlude between the more general devotions, in which the congregation may, or may not join with equal propriety. It is committed, chiefly to a few individuals, who are not supposed to feel a stronger interest in the sentiments which the hymn conveys, than others; but who are expected to excel others in the scientific part of the performance. Much time and care is consequently devoted to this object, for the purpose of qualifying those who engage in it; and from the methods used, it is natural and rational to expect, that those who are thus engaged, will acquire stronger predilections in favor of Music, as a science, than of Religion as a source of happiness.—There is also great danger under these circumstances, that the congregation generally, should learn to feel as if they were only auditors and spectators during this exercise.—Indeed it is apparent that in many instances such is the fact. Many serious persons, who would be shocked at the idea of only listening to a prayer, or of commenting on the style and manner of a preacher, while engaged in that solemn act; think it not much amiss thus to notice the singing choir, or to whisper admiration or disapprobation of their merits or defects. Some ministers evince considerable indifference on these occasions, and employ the season of singing, either in looking over their manuscripts, or in some other way which indicates no very particular attention to the musical performance.

I am far from thinking, like some of ancient time, that it is a question, "whether instrumental music may be lawfully introduced in the worship of God, in New Testament churches?" But I do think it a great evil, and a perversion of this branch of public worship altogether—that human beings, who have minds to be improved, religious affections to be cultivated, and souls to be saved; should be employed merely as instruments, to utter in harmonious tones, words which express the devotional sentiments of others. I mean not particularly to censure the individuals who perform this service, many of whom have engaged in it from innocent motives at least. Many young people are invited to become members of the singing choir by their pastors, or other respected friends, and are taught that it is commendable thus to contribute their assistance to the external service of the church. It cannot be expected that such individuals should possess those strong religious feelings which ought to be requisite for engaging in a conspicuous part of public worship. Indeed I doubt not that many would refuse to take part in this service, confined as it is to a few, if they considered it really a devotional exercise, equally so with prayer; or if they thought it was generally so considered. It would not be right perhaps, to exclude any one from the choir, who was desirous of becoming a member; (if a choir must be retained in every society;) but I do not think any should be invited or encouraged to perform a special part in the religious exercises, without being previously instructed in its nature and design; and it appears peculiarly improper, to allow a pecuniary compensation, that professed amateurs may be induced to assist in the performance of church music. This practice, in the extent to which it is carried on some occasions, in some churches, I consider as absolutely perverting this portion of the service to purposes of mere entertainment; to the appearance of a theatrical exhibition; in which the solemnity of the words and the style of the performance afford a contrast, which would be striking to observers generally, if they had not been accustomed from early life to such representations.

The spirit of free inquiry and candid discussion, on practical and speculative subjects in religion, has been much encouraged and promoted of late, particularly among those with whom it is our privilege as christians to associate. There are undoubtedly many errors still existing on both these points, which the gradual increase of spiritual light and knowledge will enable christians to perceive, and a corresponding growth of piety and zeal will dispose them to remedy. In this belief and hope, I have ventured to suggest the importance of some alteration in the present mode of conducting that part of public worship, which I am not quite singular in viewing as extremely defective. I am not competent to decide on what measures would be most judicious or effectual in producing a reform; but I think reform is absolutely essential. The services of the sanctuary would be far more impressive, and in a religious sense, more interesting, if the vocal part of our music should be, both in reality and appearance, a free will offering of gratitude and praise, in which the whole assembly should unite; all externally; those who have ability by making melody with their voices—and those who could only "make melody in their hearts," by assuming the posture and exhibiting the attention by which they express their participation in prayer.

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FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I profess myself to be one of that number, who do not reverence customs because they are sanctioned by antiquity.—People are too apt to cling to whatever their ancestors have handed down to them; and though in taking what thus comes into their hands, they take a thousand absurd things along with the good, they cannot for a moment think of parting with them even though a new way should be proved to be better. The hue and cry is, if a word be said about change, that the present generation are a proud set and cannot brook to be fettered by the wisdom of their Fathers Innovation, men say, is dangerous, and if we once begin to alter where shall we stop? I answer, we should stop whenever and wherever reason bids us to do so. It is this great monitor that we must follow, and we shall follow no blind guide. I believe every generation may and ought to be wiser than the last, and for the very plain reason, that, with every thing else equal, they have a greater stock of wisdom to draw from than the preceding generation could have.—That must be a stupid and a wicked age, which with all the advantages to be derived from past time, could not add something to the store of wisdom already accumulated. The blind veneration for old systems, and the belief that there is no such thing as general improvement, I take to be as sinful as they are humiliating. They tend to cramp the best feelings and inclinations of our nature, and to destroy that longing after perfection, which we are taught to believe will one day be fully satisfied.

Hence am I inclined to alter whenever an alteration may reasonably seem to be an improvement. There are many religious doctrines, which have come down to us from ignorant and bigoted ages, which I am very far from believing. Whether they were first taught with sincerity or not, it may not be at present of serious importance to determine; but that they have gathered believers, from men's strong love of what is aged, and because the doctrines themselves were made essentials in church creeds, is very plain to be discerned. They have passed from generation to generation without being carefully examined; and the errors connected with them, together with their dangerous tendency, have alike been overlooked.

There are also some customs connected with our religion, widely prevalent among us, which upon examination may perhaps be found to require serious changes—some, it may be, to be wholly abolished. Different ages demand different modes of conducting almost every thing; and I would change those customs from which the fashion of the times is taking any of their sacredness and solemnity. Our Funerals I would change.—There is in them so much of empty display—and oftentimes so little of the seriousness becoming so solemn a service, that he, who considers attentively the manner in which they are generally conducted, will find much in them to condemn. Though it be said that the dead leave behind them little else than the recollection of their virtues or vices, yet it is certain that they leave behind them a grief, which lingers long in the hearts of those who have loved them. This grief at the loss of those who once shared so largely in our affections, who sympathized in our sufferings, and in whose converse the toils and troubles of the world were made less oppressive, is surely to be cherished. But when innumerable circumstances are made the means of increasing this sorrow, I think the bounds of reason are passed over. It is enough to feel—and, he, who has experienced the feeling, knows full well how bitter it is—it is enough to feel that our friends are gone from us. We need add nothing more to this. The mode of conducting Funerals, in general, serves to increase the sorrow of those who are mourning; when surely all the comfort is needed, which can be derived from religion and from sincere sympathy. Go with me to the funeral of one whose death has made a breach in the circle of an affectionate family. What are your feelings when you consider the scene before you? The crowd that have gathered at this house of mourning, for what have they assembled? Some perhaps from real sorrow, at the loss of one who was an ornament to society while living, and who should be honored in death. Others are there because it is customary to go to this last service—and because it would not look well that they should be absent; and many have come together because they can transact some worldly business, when this is of all times, one at which the scenes of the world should be forgotten.

You see the corpse exposed to the gaze of the multitude. You hear the prayer offered;—and this part alone perhaps, of all the service, appears to you impressive and solemn. And when this is over, if you have not witnessed such a scene before, you will be not a little astonished to see wine carried about among the whole assembly. There is a bustle and stir around you of those who manage the ceremony. The mourners must be dragged along and occupy their places in the long procession. When nearly sinking with grief, they must follow their lost relative to his last home. As they pass along, many are eagerly looking at the train before them, and boys are rushing on, without feeling or thought, intent only upon gratifying an idle curiosity. At the grave there is more of heart-rending ceremony. The spirit that is already broken must still be more agonized, and the mourners are yet to stand and see the coffin let down by cords into its narrow cell. And when they have returned to their home, with the feeling that one, who was all the world to them, is gone forever, the custom of the day is not entirely gone through with. A supper must be served up to those who have followed them, and feasting is mingled with the flowing of tears. WILLIAM.

GOOD FRIDAY—FAST DAY.

For some years past, the Governor of Connecticut has appointed the annual Fast on Good Friday. This seems to me an harmonious arrangement. The subjects are congenial to which our attention is called by the two occasions that are here united. Good Friday is considered as a Fast by those churches, which profess to regard the day. And surely the topics, that are suggested to our especial contemplation on a day of humiliation and prayer—"The sins of the people," are kindred to those, which are brought to our minds by the anniversary of his death, who died for "the sins of the people."

A CON—T CONGREGATIONALIST.

FOR THE CHRISTIAN REGISTER.

The Editor will oblige some of his readers, and gatify the Parishioners and friends of the late Rev. Edmund Foster of Littleton, if he will publish in his useful paper the following extracts from the sermon delivered at his funeral.

"Reflections and inquiries, which have their origin in an appreciated value of the christian religion, are the most proper and edifying employment of christians under such an event, as has at this time assembled us in this house of God. In obedience to the call of heaven, we have come to mingle our sympathy with these thoughtful and afflicted disciples, and to gather for them and for ourselves some impressive lessons from the passing scene. We have come to take up the body of the departed servant of the Lord, to bury it, and to go and tell Jesus the thoughts and the desires of our souls.

"This is one of the occasions, in which custom and propriety urge to a general review and recollection of the life of the dead. When the christian instructor is called to give a biographical sketch of a distinguished layman, of a civilian in one or other of the high offices in the gift of his fellow countrymen, of the christian minister, or of a disciple in the more retired walks of life, he feels his responsibility. He cherishes in his own mind, carefully intimates in his language, and encourages in those who hear him, suitable abatements on account of the frailties and imperfections incident to the human condition. He goes to his work with the affecting and humbling impression, that there is not a just man upon earth that doth good, and sinneth not; that there is none good but one, that is God. He is forward to include himself, and his fellow laborers, who are still active in the vineyard, with those who are gathered to the congregation of the dead, in that frank acknowledgment of the inspired ministers of Christ, "we also are men of like passions with you."

"The late pastor of this church had qualities of mind and heart, peculiarly fitted to endear him to the people he served. He had (I may not be thought to use an unappropriate expression) a laudible pride in their reputation at home and abroad. If symptoms of disunion at any time appeared, no minister could more feelingly have portrayed them. Nor could his joy have been exceeded, when he recounted the many years in which no root of bitterness had sprung up to interrupt the harmony, or darken the prospects of his beloved flock—in which they had kept the unity of the spirit in the bond of peace. I doubt not there are fresh in the recollections of the members of this society innumerable expressions of his solicitude for their temporal and spiritual prosperity. We also can bear testimony that he was a lover of hospitality and disposed to acts of brotherly and ministerial friendship.

"He had a mind above the ordinary class. It appeared in his colloquial interviews. It showed itself in a ready utterance, in the aptness and pertinency of his devotional exercises. In one characteristic of these he was a model for all ministers. When engaged in prayer, he displayed familiarity with the sacred scriptures, which, when appropriately

used, add a richness and edification to the fervor of the humble worshipper, which may in vain be looked for from every other source.—He even sometimes appeared as if "a live coal from off the altar had touched his lips." The character I have given of his mind appeared likewise in his sermons. There were in them marks of discrimination and thought, which secured a general acceptance of his services in the churches in which he occasionally ministered.

"There was no art or disguise in the public declaration of his religious views. He embraced and ably defended the system of religion, which attached him to that class of Christians, who openly profess a comparative indifference to creeds, formularies, and catechisms of human construction, and who rest their faith on a fair and independent interpretation of the word of God. He was the friend of ecclesiastical order; carefully avoided intruding upon other men's labors, and exhibited on all occasions a warmth of feeling and indignation at tokens of unchristian interference in the concerns of churches and parishes, which evinced that he looked upon the actors as wolves in sheep's clothing.

"One of the consoling and joyful recollections of the friends of the deceased is, that his bodily and mental vigor were signally preserved. They dwell with delight upon the thought, that at the period in which imbecility and reluctance to professional efforts characterize most of the ministers of Christ, nothing of this kind is remembered of him.—In his last years it appeared from the number of sermons he wrote, and his assiduity in the performance of pastoral duty, that a belief that the time of his departure was at hand, operated as a continual and powerful excitement to exemplary diligence and fidelity.

"His period of ministerial labor in this town, which was more than forty-five years, far exceeded the average term. It is a fact which shows the transitoriness of the generations of men, that an individual only, and this a female, is now living, who was a member of this church at the time of his ordination.

"In the time of his death we are to own the merciful interposition of heaven. If his voice could reach our ears, I have a full persuasion, that we should hear a tribute of devout thanksgiving to God, that his life ended with his service; that he had none of the corroding apprehensions of many faithful servants of Christ, who look forward with trembling to the season when they shall cease to impart light or edification to such as shall live within the circle of their ministry, and may by some be reviewed as cumberers of the ground. We cherish gratitude to the Giver of every good and perfect gift for what we recollect in the life, talents, and services of our departed brother, which gave him a title to our respect and affection. We shall commit his body to the ground, ashes to ashes, dust to dust. I refer his immortal part to the disposal of a God of unerring justice and mercy—in the belief that all of good designed or performed by those, who have labored in the christian vineyard, will receive a corresponding reward."

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO APRIL 8.]

In Senate. The resolution, proposing an amendment to the Constitution, restricting the Presidents' eligibility to two terms was passed by a large majority.—The bill to amend the act, regulating the collection of duties on imports and tonnage was passed, and also the bill granting pre-emption rights to certain settlers in Florida.—A bill appropriating $60,000 for removing obstructions in the river Savannah, was ordered to a third reading.—A bill for removing obstructions in the harbor of Mobile, was read a third time and passed.—The Judiciary bill, from the House of Representatives was taken up, and amended

In the House. The subject of amending the Constitution was taken up, in Committee of the whole. The debate gave rise to a personal conversation of so unpleasant a nature, that the Washington reporters very properly decline giving the particulars of it.—The question was taken on the resolution, that the constitution ought to be so amended, as to prevent the election of President and Vice President, from devolving upon Congress; and decided in the affirmative, ayes 123, nays 64. The second resolution, to establish a uniform system of voting by districts, was negatived, 102 to 90. The first resolution was then referred to a select Committee of 24 members.—On Monday, all the proposed amendments of the Constitution which have been offered during the present session, were referred to the select Committee of twenty four.

Tuesday. An act supplementary to an act, to incorporate the city of Washington.—An act to provide for the erection of a Penitentiary in the District of Columbia—and an act for the better organization of the Quarter Master's Department, in the army, were severally read a third time and passed.—The subject of the Mission to Panama, was then taken up and discussed, but without coming to any conclusion.—An act from the Senate, authorizing the State of Pennsylvania to cut a canal through the public grounds, near the city of Pittsburgh,— and an act to legalize certain sales of land in the State of Mississippi, were both passed.—The bill making an appropriation for the Mission to Panama, was taken up and amended.

Thursday. The House was occupied nearly the whole of the day, in discussing the subject of the Panama Mission.—On Friday, the bill relative to the Massachusetts Claim, was taken up and discussed; Messrs Dwight, Webster, Baylies and Reed of Mass. and Messrs Sprague and Lincoln of Maine, spoke in support of the bill.

A sharp, and somewhat humorous debate now took place between Mr Baylies, of Mass. and Mr Weems, as to the relative Federalism of their respective States, in which a resolution of the State of Maryland was read by Mr Baylies, expressive of entire approbation of the conduct of Gov. Strong. The authorship of this resolution was asked by Mr Peter, of Md. and avowed by Mr Dorsey, of Md. After a reply of Mr Weems, (which occasioned no little indulgence of good humor)—Mr Webster went into a statement of facts in reply to the queries of Mr Mitchell.

Mr M'Coy, of Virginia made some general remarks in opposition to the claim—which were replied to by Mr Reed, of Mass.—Mr M'Coy rejoined, and Mr Whipple, of New Hampshire, rose in support of it.

CITY AFFAIRS.

In Common Council. The joint committee on the subject of errors in the voting lists, made a report in which they *entirely exonerated* the permanent Assessors from any blame on this account, and showed that the errors are ascribable to other causes.—A committee was appointed to consider and report what measures ought to be adopted by the City Council for a more solemn and impressive celebration of the approaching anniversary of the Declaration of the Independence of the United States, it being the 50th. An order passed fixing the number of Permanent Assessors at *five*, (instead of *three* as heretofore.) The following persons were chosen as Assessors, viz.—Francis Green, Nathan Webb, John Stevens, Samuel Norwood, and one vacancy.

An ordinance on the subject of preventing persons from carting house offal through the streets, without license, was read once, and postponed to the next meeting.—The report of the committee on widening Merchants' Row, was taken up in the second reading, and after some discussion, laid on the table.

FOREIGN INTELLIGENCE.

Advices from England to the 16th March have been received since our last. We are in possession of a mass of intelligence, literary political, and commercial. Notwithstanding reports of a revolutionary character, the emperor Nicholas appears to be seated firmly on the throne of the Czars. The principal sovereigns of Europe had deputed envoys to congratulate the new monarch on his accession to the throne. The Duke of Wellington had proceeded on the congratulatory mission from England it was inferred from the diplomatic strength of his suite that political measures are connected with the embassy. The Duke of Devonshire, who had formed an intimacy with the Grand Duke Nicholas when he visited England, it was supposed would be deputed to attend the coronation of the Russian sovereign, which was to take place in May, accompanied by a brilliant train of nobility.—General Marmont, [Marshal Duke of Ragusa,] had been selected by the king of France as his representative at the coronation.

The British nation was recovering from the unprecedented commercial distress in which it had been involved. The great fall of produce and public stocks had occasioned many failures in Great Britain, and several on the continent of houses connected with them. The manufacturing districts had experienced the effects of the reaction of the immense speculations. Thousands of workmen had been out of employ in the various manufacturing towns.—3000 operative weavers had thronged the avenues to the House of Commons to learn the result of measures in relation to the importation of foreign silks.—A debate had taken place in Parliament on the subject of granting relief to merchants by loans, but the ministers resisted the application with great zeal, on the ground that it would sanction and encourage speculations.—In the course of debate, Mr Hume stated that the total capital of foreign loans, at present the subject of speculation, in the British money market, amounted to upwards of 33 millions of pounds sterling, and that the total loss to the nation by the fall of prices on this capital, below the contract price, was nearly six and a half millions of pounds sterling, while the total loss, on this capital, as shown by the present market price of stocks was about ten thousand pounds sterling. The public income of the United Kingdom, in the year ending 5th January 1826, was 57 millions pounds sterling, while the expenditures were five and a half million less.

The condition of the slave population of the Colonies was discussed in the House of Commons March 1. Mr Canning stated that in none of the Colonies having independent legislatures, have all the measures recommended by the executive government, under the sanction of Parliament, been adopted, and that the alleviation of the condition of the slaves was immaterial. A petition had been presented to Parliament, bearing 72,000 signatures, praying that slavery might be abolished.—Five Africans brought to England from the coast of Africa, under the pretence of being servants, had been brought before Lord Chief Justice Best, on a writ of *Habeas Corpus*, who had ordered that they should not be sent away against their will.—An interesting debate had taken place in Parliament *on the incompatibility of slavery with the Christian Religion*. It was stated that the christian religion had not in express terms, abolished slavery though the spirit of christianity had gradually extirpated it.

The project of a grand ship canal from London to Portsmouth is under the consideration of the British Parliament. The distance is exactly 75 miles; the expense is estimated at three and a half million of pounds sterling: and the annual revenue at half a million. It is intended to have the water in the canal 28 feet deep, to be 100 feet wide, at the bottom, and 150 feet wide at the top.

The financial statement of the Chancellor of the Exchequer, has been presented, it contains very little information of interest. Eight or nine millions of exchequer bills are to be funded; firstly for the purpose of paying to the Bank of England six millions of the advances made by it on those securities; and, secondly, for diminishing by two or three millions, the amount of exchequer bills in the hands of the public. It had the effect of reducing consols 1 1-2 per cent.

Greece. It was said an action had occurred between the fleet of the Captain Pacha and that of Admiral Miaulis, on the 3d Feb. in which the former lost three of his largest ships, and eleven of inferior size.—A reinforcement to the Turkish squadron had been ordered by the Grand Seignor. General Fabvier, in the Greek service, had written a flattering account of their present situation, stating that a more correct organization and discipline had been effected, and that the Greeks were determined to conquer or die! Mr Stratford Canning, who sailed from Smyrna for the Dardanelles, had previously at Hydra an interview with Prince Mavrocordato. It was said the English Ambassador was expected to depart from Constantinople on a mission to Greece, under pacific orders from the cabinet of St James. It is stated that the Greeks had attacked the Turks at Lepanto and Patras and gained signal victories.

Spain. This country was in an agitated state. Serious disturbances had occurred at Bilboa. Insurrection had broken out in Catalonia. Col. Buzon, formerly political chief of Valencia, had landed at Guardamur near Alicant with a small force, to pillage. A new conspiracy had been discovered by the Police.—The first discovery had been made at Valladolid.—The conspirators would have shortly broken out at all points of the kingdom. It was said the object was to stengthen the power of the clergy. The king had negatived a proposition of the Council of State in favour of the inquisition.

Later advices, received in London, represent this devoted country as again on the eve of convulsion; the presence of the French army alone prevented revolutionary movements. Several strong parties of constitutionalists had appeared in the north, and had committed great excesses near Corunna. It is reported that General Mina had left England for the purpose of revolutionizing Spain. Algiers had declared war against Spain.

South America. An arrival in 40 days from Chagres, Colombia, brings intelligence that the royalist General, Rodil, commander of the Castle of Callao, had surrendered that fortress to the Patriots. His force was reduced to 500 men when he surrendered. He was making preparations to embark for Europe. If this report prove true, the last post of the Spanish king, on the American continent is relinquished.

Brazil. A declaration of war has been made by the government of Buenos Ayres against the Brazilians, and the blockade of their ports continued. The emperor and empress of Brazil had sailed for Bahia to conciliate the inhabitants of that place. It is probable that this war will be prosecuted vigorously, and that the issue will be the total destruction of monarchical power in South America.—In the British House of Commons, a member complained that the ministry had not done more than their treaties expressed to obtain from the South American Governments, the freedom of religious worship for foreigners within their territories, the Chancellor of the Exchequer, in reply, stated that the mass of the people might not possess so liberal a spirit as the South American Governments, who would not think it safe, so soon, to put themselves in opposition to the prejudices of the mass of the community.

The governments of Rome, Austria, Sweden, Denmark, and France, have officially recognized the independence of Brazil.

Mexico. The government has adopted a law to prevent vagrancy; and a system of public instruction is proposed, by which at least one Lancastrian school is to be established in each canton, so that the poor will be instructed gratis, and others for two dollars a month. It is proposed to form a school for instructers at Vera Cruz.

Chili. The Chilian fleet, with the President on board, had sailed from Lima, destined for the island of Chiloe, which remained in the hands of the king of Spain.—The frigate United States, Commodore Hull, was at Lima, and the sloop of war Peacock was expected every day from Guayaquil. The Dolphin had gone to the Mulgrave Islands after mutineers.

Africa. Accounts from Tripoli announce that Major Laing, (of the African, expedition,) had reached Gadamas in November, and calculated on being in Timbuctoo by the 10th of Dec.

Persia. The Christian Observer for January, 1826, contains a decree of Prince Abbas Mirza of Persia, authorizing Mr Wolf, the Jewish Missionary, to establish a college in the royal residence of Tabriz, where English professors may fix their residence, in order to instruct and give lessons to children.

Bible in Mexico. The Rev. J. C. Brigham, a missionary, who has lately visited South America, writes from Mexico, 18 Feb. 1826, that he has met with unexpected success in disposing of Spanish Bibles. In Chili they would scarcely sell at all, but in Peru, Colombia and Mexico he thinks he could have sold thousands. Five hundred Bibles were sold in Mexico, by a merchant, at 5 dollars each, being more than 400 per cent. A Bible Society has been formed in Colombia, and is patronised by the leading men.

Bible Society in England. A correspondent of the editor of the N. Y. Observer, writes from England that he had attended the anniversary of the Westminster Bible Society, an auxiliary to the British and Foreign Bible Society. Lord Bixby, formerly Chancellor of the Exchequer, and still one of the cabinet council, presided. The meeting was held in the Argyle Rooms, which were full. Motions were made by Lords Calthorpe and Rocksavage, both young men of decidedly christian characters. Two of the secretaries of the parent institution attended, and gave many facts. Seven thousand Bibles had been disposed of in Constantinople, in 1825; 1295 had been sold in Smyrna, 50 to a merchant, who, when asked his reason, said that many Jews were now desirous of knowing what these books contain, and to compare the prophecies quoted in the New Testament with the Old. A Rabbi had undertaken to write a refutation of the Christian religion.

London University. The above letter states that the prospects of this institution are encouraging, that seven acres of ground had been purchased at the west end of London for 130,000 dollars, that the shares were all taken up, and no doubt is entertained of the ultimate success of the undertaking.

Braham, the vocalist. This celebrated person has acquired a princely fortune by his vocal powers. He is by birth a Jew, and his name was originally Abraham. In a late London paper an objection was made to his singing the sublime anthem "I know that my Redeemer liveth," on the ground that he was a disbeliever in the christian religion. Mr Braham, in a letter to the editor of the New Times, states, "he has long been a member of a protestant church; that he has married a protestant, that he has educated his children as protestants, and that he trusts he possesses a greater portion of christian charity than his unrelenting reviler.

DOMESTIC INTELLIGENCE.

Duel. On Tuesday the 4th inst. a duel was fought between Henry Clay, Secretary of State, and John Randolph, Senator of the United States, on the banks of the Potomac. Mr R. had stigmatized Mr Clay in a speech as a gambler and blackleg, which we believe means a *dishonest* gambler. Mr Clay addressed a note, demanding whether he alluded to his public character or private life. Mr Randolph refused to give any explanation. Mr C. challenged him. Each, attended by two seconds, repaired to the field, where after firing twice unsuccessfully, Mr Randolph advanced to Mr Clay, giving him his hand, and making a suitable acknowledgment. We contemplate this event with grief, mortification, and apprehension. We are grieved that men high in office, and public consideration, should so far forget the dignity of their stations, and their obligations to the people and their God; we are mortified that such a humiliating spectacle should be presented to the view of the world, as American statesmen, men of age as well as rank, following a custom so disgraceful and wicked. We apprehend fearful judgments on our beloved country, from the righteous displeasure of the Almighty. Shall the distinguished citizens of this highly favoured nation be so insensible to the divine mercies, so ungrateful to the Benefactor of our fathers and their posterity, as to insult the majesty of heaven, by appeals to private combats!—Shall men in high offices, the framers and administrators of the laws, the guardians of the peace, dignity, and welfare of the nation, thus set at defiance the laws of God and man?—Mr Walsh makes the following judicious remarks:

"The bad example of the duel is inexcusable, whatever may have been the issue or provocation. It is for the American public to repress such disorders by a condign sentence The rancor which marks the *personal* politics at Washington is most odious and disgraceful. It produces utter disregard of the real business and credit of the country. The antagonists seem to forget that they are under a solemn responsibility to religion, *official* station, and the People. *True honor* consists in the faithful discharge of duties, and the vindication of sound morals, in both theory and practice. . . . . The affair is one of mere physical and animal courage; for moral courage would have kept them apart. And animal courage is as common among the worst as the best men; among the lowest as the highest."

Gubernatorial Election. There is no doubt of the re-election of Governor Lincoln, and the choice of Mr Winthrop for Lieut. Governor, though the opposition has been considerable. In 140 towns the votes for Lincoln, are 15,801; for S. Hubbard 6437; and for others 3,020, leaving a plurality for Governor Lincoln of 6344.

The Rev. Dr England, the Roman Catholic Bishop of Charleston, gives notice that on the 2d of April, a convention of the Roman Catholic Church of Geo. will be held in the city of Augusta, and specially requests the lay delegates to attend.

We learn that the ill health of the Rev. Sereno E. Dwight, of Park street Church in this city, has rendered it necessary for him to ask a dismission from his people.

Rev. James S. Cannon, D. D. has been elected Professor of Ecclesiastical History, Church Government, and Pastoral Theology, in the Theological Seminary at New Brunswick, as successor to the late Rev. S. S. Woodhull, D. D. His salary is fixed at 1575 dollars, together with the use of a wing of the college edifice.

Medical Schools. At the annual commencement of the College of Physicians of New York on the 4th instant, the degree of M. D. was conferred on 34 gentlemen who had been students of the College. Dr Hosack delivered an address.—The annual commencement of the Philadelphia Medical School took place on the 7th inst. 114 of the medical students were admitted to the degree of Doctor. An address was delivered by the Provost.—At the medical commencement held in Baltimore, on the 3d instant, 75 graduates received the degree of M. D.

The ceremony of laying the corner stone, of the Church about to be erected in Green street, by the Rev. Mr Jenks' Society, took place on Saturday morning, at ten o'clock. After some pertinent remarks by the Reverend Pastor, relating to the progress of that church and Society, the Rev. Mr Wisner delivered a solemn and impressive Prayer. The Rev. Mr Jenks then assisted in laying the corner stone, under which was deposited a silver plate bearing the following inscription;

"For the Worship of the
Almighty Jehovah—Father, Son, and Holy Spirit;
and for the accommodation of a Congregational
Church of Christ,
organized Dec. 30th, 1823,
and of the religious Society connected with it,
incorporated June 15th, 1825,
this edifice is erected;—
the corner stone being laid April 8th 1826:
the building committee consisting of
T. Tilden, G. Carpenter, E. B. Nichols,
D. Colby, and R. Bond, architect.
'Arise, O Lord, into thy Rest; Thou, and the ark of thy strength,
Let Thy Priests be clothed with righteousness; and let Thy Saints shout for joy.'"

Mr Jenks continued to address the audience—and prayers were again made by the Rev. Lyman Beecher. The interesting performances were closed by a benediction from the Rev. Mr Greene. The plan of the building is plain and neat—it is to be about 75 feet square, with a neat cupola, in which is to be placed a bell. *Even. Gaz.*

Fire. *Pittsburg April 8.* We are at this moment scourged with another fire; it broke out about 5 o'clock this morning. It has destroyed all the houses, including the brick house, corner of Wood and Fifth streets, down as far as the late Mr Fulton's. How far it extended back from Wood street, I have not yet learned, but think at least 10 or 15 houses must have been destroyed. I could not learn how the fire originated.

GENERAL SUMMARY.

It is announced in the London Courier, that a life of the celebrated Lord Chatham, by a gentleman of considerable literary talents, is in the press. It is added that the work will be published under the patronage of the family, and will receive the special assistance of Lord Grenville. It is to appear in three volumes quarto.

"The Great Unknown" *no longer Unknown.*—We have seen a letter from London, dated the 14th of Feb. which mentions that Sir Walter Scott had acknowledged himself (under oath) the Author of the *Waverley Novels.* It is already known, that the author of these Novels was a large creditor of the House of Constable & Co. of Edinburgh, which failed some time since. In proving this claim, Sir Walter was obliged to acknowledge himself the author of these works. *N. Y. Gazette.*

The first Universalist Society in Haverhill have appointed Wednesday, the 12th inst. to install the Rev. Thomas G. Farnsworth, Pastor of said society.

Public Expenditure. It appears by statements transmitted to Congress, from the Treasury and War offices, that the expenditures for laying out, repairing, and making roads, canals, surveys, and maps with every other expenditure incident or relating to internal improvements, for the years 1824 and 1825, (including investment in the Chesapeake and Delaware Canal stock, $192,500) amounted to the sum of $373, 718 93.

The Jewish house of Loco, Bromburg, has failed for two million dollars; its failure is ascribed to over speculation in wool, grain and other produce.

The case of Isaac B. Desha came on before the Circuit Court of Harrison County, the 15th ult. and was continued to the next term, on the ground that some of the witnesses for the state were absent.—Desha, of course, remains in confinement. A bill has been found, by the Grand Jury of Franklin county, against Beauchamp, for the murder of Col. Sharpe.

On Friday last, a quarrel happened in front of the theatre, Chesnut-street, Philadelphia, in the course of which a man from Georgia, calling his name Hubbard, drew a dirk, and stabbed a Mr Israel of Philadelphia, immediately over the right eye, and cut the temporal artery. The wound was expected to prove fatal. The offender was promptly taken into custody.

A letter from a Member of Congress to the editors of the Baltimore American, informs them that Capt. Finch will sail from New York in the Lexington sloop of war in fifteen or twenty days, for the coast of Brazil. A frigate and another sloop are to be sent as soon as they can be got ready. The object is the protection of our trade on that coast.

In the Court of King's Bench Lord Chief Justice Abbot laid it down as law, that a tenant has no right to remove the trees or shrubs he has planted.

ORDINATION.

The ordination of Mr Milton Palmer Braman, as Pastor of the First Church and Society in Danvers, took place on Wednesday. Sermon by Rev. Mr Braman, of Rowley, from Acts x. 29—"*I ask, therefore for what intent ye have sent for me.*"

MARRIAGES.

In this city, by the Rev. Mr Eaton, Mr George W. Lord, merchant of New York, to Miss Ellen Wait, daughter of Mr Thomas B. Wait, of this city.

By Rev. Mr Lowell, Mr Joseph H. Holbrook to Miss Margaret Miles.

By the Rev. Mr Ware, Mr Samuel T. Edwards, to Miss Susan C. Hosmer, both of this city

In Philadelphia, Francis R. Wharton, Esq. to Juliana Matilda, daughter of the late Isaac Gouverneur, Esq. of New York.

In Newport, by the Rev. Dr Patten, Edward T. Channing, Esq. Professor of Rhetoric and Oratory in Harvard College, Cambridge, to Miss Henrietta A. S. Ellery, daughter of William Ellery, Esq.

DEATHS.

In this city, Elizabeth G. only child of Nathaniel S. Simpkins, aged 8 months.

In Washington, John B. Colvin, Esq. aged 48.

In Bridgeport, Con. the Hon. Pierpont Edwards, District Judge of the United States, for the District of Connecticut.

In Lunenburg, Mr Caleb Hastings, aged 79, a soldier of the Revolution

In West Cambridge, Francis Yates, Esq. aged 76.

In Newbury, Mrs Sophia, wife of the Rev. Leonard Withington, and daughter of the late Willian Sherburn, Esq. of this city. Mr Bezaleel Woodbury, aged 88. He was a soldier under General Wolfe, at Quebec.

In Bell Rose Village, Alabama, of a bilious fever, Capt. John Motley, a native of this city, aged 30.

The whole number of deaths in this city during the month of March was 99—45 males, 51 females, 3 stillborn.

SPARKS' THEOLOGICAL TRACTS.

THE twelfth and last number of Sparks' Collections of Theological Tracts and Essays is just published at 81 Washington street, (up stairs.)

Those subscribers who receive their numbers at the office are requested to call for them, as it is wished to close the accounts as soon as practicable.

Subscribers in Portland, or that vicinity, who formerly received their numbers of Mr Johnson, may receive them of Messrs Pearson, Little, and Robinson, of Portland.

Only a few complete sets of the work remain on hand. Those who have parts of the work, and who wish to complete their numbers, either for private use, or for public libraries, will do well to call for them soon.

April 15.

☞Arrangements have been made, (as will be perceived by the present number) for printing the Christian Register on new type.

These arrangements have occasioned a heavy increase of expense in its publication, and oblige the proprietor to call *urgently* on all those indebted for the paper for the payment of arearages, and to request that the subscriptions for the present year, which are expected in advance, may be promptly forwarded.

HINTS ON EXTEMPORANEOUS PREACHING.

JUST Published, and for sale at this Office, Hints on Extemporaneous Preaching, by Henry Ware, Jr. Minister of the second church in Boston; second edition. April 15.

POEMS BY MRS HEMANS.

PROPOSALS have this week been issued for the publication of the League of the Alps, with other poems, by Mrs Felicia Hemans; together with a selection from her former publications. They may be found at the Bookstore of Cummings, Hilliard & Co.

April 15.

LETTER FROM A BLACKSMITH, &c.

ENQUIRERS after truth will derive much satisfaction from the perusal of a little work, entitled "A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland, in which the manner of public worship in that church is considered; its inconveniences and defects pointed out, and methods for removing them humbly proposed."

It will be found to contain sound reason and good sense, mingled with humor, and arguments which cannot be refuted. For sale by R. P. & C. Williams, No. 99, Washington-street. Eight sent by mail to any part of the United States, to persons who enclose one dollar post paid.

The following is from the American Editor's Preface.

"This little book is written with such strength of argument in favor of a precomposed Liturgy, and at the same time with such genuine touches of humor, that the publisher of the present edition thinks it best to give the work to the public entire, in its original form. April 15.

CHRISTIAN EXAMINER.

THE Second number of the 3d vol. of the Christian Examiner will be published May 1st. Six numbers make a volume. The two past volumes of this valuable work may be obtained at 81 Washington-street, at the subscription price. April 15

READING ROOM.

A Reading Room, supplied with the principal newspapers of this country, and also with many of the most valuable Literary and Theological Periodical Journals of this country and of England, is open at 81 Washington street.

The Books belonging to the Theological Circulating Library may be freely used at the Room.

As soon as ten names more are received, the Room will be kept open evenings till nine o'clock.

Subscriptions to commence with April 1st.—Five dollars per year payable at the end of six months.

April. 15.

CIRCULATING LIBRARY.

THE following are among the works to be loaned from the Theological Circulating Library at 81 Washington-street.

	No. of Vols.
Campbell's Four Gospels	4
Paley's Works	5
Lathrop's Sermons	7
Orton's Expositor	6
Arridt's True Christianity	1
Buchanan's Works	1
Butler's Analogy	1
Bible News	1
Bellamy's Works	3
Campbell's Lectures on Systematic Theology	1
Cappe's Memoirs	1
Colman's Sermons.	1
Chalmer's Discourses on Revelation	1
Christian Observer	10
Dr Freeman's Sermons	1
Edwards on Liberty and Necessity	1
Do. on Original Sin	1
Faber on the Prophecies	1
Hurd on the Prophecies	1
Improved Version of the New Testament	1
Life of President Stiles	1
Law's Call	1
Life of Watts and Doddridge	1
Lee's Sermons	1
Moral Tracts	5
Milton's Treatise on Christian Doctrine	2
Osgood's Sermons	1
Percey's Key to the New-Testament	1
Pemberton's Sermons	1
Richard Wright's Works	6
Rammohun Roy's Appeal	1
Stiles Life	1
Shuckford's Connexions	2
Southey's Life of Wesley	1
Sparks' Theological Tracts	6
Southey's Book of the Church	2
Sparks' Inquiry	1
Toy's Scripture Geography	1
Taylor's Sermons	1
Tappan's Works	2
Wakefield's Translation of the New Testament	1
Ware's Discourses	1
Watson's Apology	1
Witherspoon's Works	1
Wilson's Letters	1
Zollikoffer's Sermons	2
Miscellaneous Works.	
Buchanan's Life	1
Bean's Advice	1
Calumella's Husbandry	1
Cogan on the Passions	1
Chateaubriand's Travels	1
Furgerson's Essays	1
Goldsmith's Greece	1
Goldsmith's Works	6
History of Vermont	2
Hints on Early Education	1
Hamilton's Popular Essays	2
Harris's Encyclopedia	4
Irving's Orations	1
Jefferson's Notes on Virginia	1
Johnson's Rambler	3
Johnson's Lives of the Poets	2
Klopstock's Messiah	2
Locke on the Human Understanding	2
Lyman's Italy	1
Memoirs of Benjamin Goodier	1
Memoirs of Cumberland	1
Monthly Anthology	6
Malthus' Political Economy	1
Meddleton's Cicero	3
Mental Improvement	1
New England Farmer	1
No Fiction	1
Philosophy of Rhetoric	1
Plutarch's Lives	6
Reciprocal Duties of Parents and Children	1
Roscoe's Leo X.	4
Rumford's Experimental Essays	1
Roman's Antiquities	1
Shakspeare's Works	2
Sandford's United States	1
Smith's Moral Sentiments	1
Scott's Works	7
Tytler's History	1
Watts on the Mind	1
White's Remains	3

Additions will be constantly making to the Library. The books will be loaned on the same terms as from other circulating libraries, viz. *six cents* per week for one volume 12mo. and *twelve cents* for an 8vo.

April 15.

Poetry.

THE SABBATH MORN.

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsy
Call me from earthly cares away.

And dear to me the hallow'd hour,
Spent in thy sacred courts, O Lord;
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud "Amen,"
Which echoes through the blest abode,
Which swells and sinks, and swells again.
Dies on the walls, but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art;
That holy, heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall,
But on the sacred altar laid,
The fire descends and dries them all.

Oft when the world with iron hands,
Has bound me in its six day's chain,
This bursts them like the strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn;
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
And always bade that heart rejoice.

Cunningham.

NARRATIVE.

Mrs Wilson had fancied herself one of the subjects of an awakening at an early period of her life; had passed through the ordeal of a church-examination with great credit, having depicted in glowing colors the opposition of her natural heart to the decrees, and her subsequent joy in the doctrine of election. She thus assumed the form of godliness, without feeling its power. Are there not many such? some, who, in those times of excitement, during which many pass from indifference to holiness, and many are converted from sin to righteousness, delude themselves and others with vain forms of words, and professions of faith?

Mrs Wilson was often heard to denounce those who insisted on the necessity of good works, as Pharisees; she was thankful, she said, that she should not presume to appear before her Judge with any of the "filthy rags of her own righteousness;"—it would be easy getting to heaven if the work in any way depended on ourselves;—any body could "deal justly, love mercy, and walk humbly." How easy it is, we leave to those to determine, who have sought to adjust their lives by this divine rule.

Mrs Wilson rejected the name of the Pharisee, but the proud, oppressive, bitter spirit of the Jewish bigot was manifest in the complacency with which she regarded her own faith, and the illiberality she cherished towards every person, of every denomination, who did not believe what she believed, and act according to her rule of right. As might be expected, her family was regulated according to the "letter," but the "spirit that giveth life" was not there. Religion was the ostensible object of every domestic arrangement; but you might look in vain for the peace and good will, which a voice from heaven proclaimed to be the objects of the mission of our Lord.

Mrs Wilson's children produced such fruits as might be expected from her culture. The timid among them had recourse to constant evasion, and to the meanest artifices, to hide the violation of laws which they hated; and the bolder were engaged in a continual conflict with the mother, in which rebellion often trampled on authority.

Mrs Wilson was finally carried off by the scrofula, a disease from which she had suffered all her life, and which had probably increased the natural asperity of her temper; as all evils, physical as well as moral, certainly make us worse, if they do not make us better. Her mind no human comfort could reach; no earthly skill touch its secret springs. The disease was attended with delirium; and she had no rational communication with any one from the beginning of her illness. This Jane afterwards sincerely deplored to Mr Lloyd, who replied, "I would not sit like the Egyptians in judgment on the dead. Thy aunt has gone with her record to Him who alone knows the secrets of the heart, and therefore is alone qualified to judge His creatures; but for our own benefit, Jane, and for the sake of those whose probation is not past, let us ever remember the wise saying of William Penn, "a man cannot be the better for that religion for which his neighbor is the worse." I have no doubt thy aunt has suffered some natural compunctions for her gross failure in the performance of her duties; but she felt safe in a sound faith. It is reported, that one of the Popes said of himself, that, "as Eneas Sylvius he was a damnable heretic, but as Pius II. an orthodox Pope,"

"Then you believe," replied Jane, "that my unhappy aunt deceived herself by her clamorous profession?"

"Undoubtedly. Ought we to wonder that she effected that imposition on herself, by the aid of self-love, (of all the most blinding,) since we have heard, in her funeral sermon, her religious experiences detailed as the triumphs of a saint; her strict attention on religious ordinances commended, as if they were the end and not the means of a religious life; since we, (who cannot remember a single gracious act of humility in her whole life,) have been told, as a proof of her gracious state, that the last rational words she pronounced were, that she "was of sinners the chief?" There seems to be a curious spiritual alchemy in the utterance of these words; for we cannot say, that those who use them mean to "palter in a double sense," but they are too often spoken and received as the evidence of a hopeful state. Professions and declarations have crept in among the Protestants, to take the place of the mortifications and penances of the ancient church; so prone are men to find some easier way to heaven than the toilsome path of obedience." *New-England Tale.*

FAMILY RELIGION.

DOMESTIC WORSHIP.

It is not to be concealed, that the salutary discipline of domestic government, the great business of religious education, and above all the reasonableness and interesting practice of family worship, have fallen into a degree of disuse, of which it is more easy to conjecture the extent, than to counteract the example—more easy to lament the symptoms, than to predict the consequences.

Christians! The worship of God in your families is a *reasonable* service, and may be rendered a most *profitable* service.

First, it is a *reasonable* service. If there be any who doubt this, their reasons are to me utterly beyond conjecture. It is not easy to imagine any reasons that can be suggested in favor of public congregational worship, which are not equally strong in favor of the worship of families. The same God, whose providence governs communities, presides over the small circles of which communities are composed.

Is it of any consequence, that the public should be impressed with reverence for God and his government? Surely then no practice can be indifferent, which will make those impressions early, stamp them deeply, and give ideas of religion an intimate association with the most tender, amiable, and lasting affections of the human heart.

Can any one imagine that topics will be wanting, while there are so many subjects of family congratulation and thank-giving—so many occasions for acknowledging domestic sins—so many family anxieties and afflictions, wants and mercies, hopes and fears? Is not every occasion, which you are still disposed to acknowledge in public by the notes, which you send to be read in the sanctuary, an occasion for domestic gratitude, or supplication, or acknowledgment? Surely every truly devout sentiment, which you are ready to make the subject of public expression in the house of God, is worthy of being expressed on the spot where it was excited—in the circle where it is most intimately felt; and how many occasions are there, which it would be painful or improper to notice in any other place?

Our *second* assertion was, that it is a *profitable* practice. If any thing can effectually revive and secure the fidelity of parents, the affection of husbands and wives, the moral restraint and early piety of children, the peace of domestic life, the attachment of servants, and the general order of families, it must be the revival of family religion. This must impose a check on the impetuosity of our passions, and give to the conversation of the household a sobriety and purity, which nothing else can so effectually secure. It is not easy to believe that profaneness and riot should ever find their way, much less take up their abode, in a house where the presence of God is every day acknowledged, his protection sought, his bounty acknowledged, his pardon implored.

There is also another consideration, which is by no means of little moment. By the regular reading of the scriptures in select portions, as introductory to the acts of family devotion, there is given to the young a knowledge of these sacred writings and a reverence for them, which can be in no other way so early and so easily acquired. If it could for a moment be supposed, that the heads of families stood not in need of this instruction, and that they would derive from it no advantage, yet a pious and benevolent regard to our children and domestics ought to render us all willing, punctual, and faithful in the performance of a service, which would produce the happiest and the most lasting effects.

You complain of the irregularity and perverseness of youth, that you have lost the control of your children, and that you cannot correct the evil habits which they have early and unguardedly formed. Do not lament the wickedness of the times, and complain that your children are ruined; but think what have you done for them? You have neglected to call into your aid, in the government of them, that most powerful of principles, the early fear of God. Could they fail to feel a powerful reverence for the name of God, if they had been daily witnesses of domestic worship? You are shocked with their profaneness.—Think where they first learned it, and where they might first have been guarded against it. Do you complain of their ingratitude, their irreverence for your advice and correction? Ah! they have not been taught their duty to the Great First Parent! Do you complain of the negligence and unfaithfulness of servants? How should it be otherwise, when so little care is taken to sanction and enforce, with the sense of religion, the sentiment of fidelity?

I confess, when I look at the awful strides, which, from the circumstances in which we have been placed, vice, fraud, and general unprincipledness have made and will continue to make among us, my heart sometimes sinks within me. Where then, ye patriots, ye lovers of your country, who tremble for her safety—where can a check be placed to this increase of corruption, if it be not placed at home? The force of moral principle can never be preserved, if lost, or restored, but by the aid of religion; and if the little domestic societies of which every community is composed, are not first well principled, the day of reformation is removed to an indefinite distance, and the day of evil is not far off. It is in your houses, and not in a larger association, that you can form nurseries of good men and good citizens. These are the fountains into which the salt must be cast, or the streams, which issue from them, will yet flow corrupting and corrupted, and every year will swell this dead sea with new pollution, till it spreads pestilence over our country, and overwhelms the city of our God. *Buckminster.*

MISSIONS.

SANDWICH ISLANDS.

As the Sandwich Islands afford a valuable article of commerce in sandal wood, and are favorably situated for supplying with provisions whale ships, and other vessels crossing the Pacific, they have been much more frequently visited by foreigners, than the other Polynesian groups. For several years past, indeed, factors and agents from England and the United States have resided there for mercantile purposes. This intercourse has naturally caused some advancement in the arts of civilization; new wants have been created, by an acquaintance with articles of convenience or luxury unknown before, and to supply these wants new incentives have been given to industry. It is melancholy to know, however, that the vices of civilization have made their way, in too many instances, more rapidly than its improvements or comforts; that indulgence in novel sources of gratification has unnerved the arm of enterprise; that the powerful, instead of being quickened to industry, have laid more oppressive burdens on the weak. This must perhaps always be the case under similar circumstances.

The arrival of the Missionaries among the Sandwich Islanders, we hold to be an important era in the history of that people. Certain political events had then recently occurred, favorable to the objects of the Missionaries. The hand of providence seems to have prepared the field for their labors.

It was deemed a fortunate circumstance, that the Rev. William Ellis, an English Missionary, who had resided six years at the Society Islands, joined our Missionaries in the beginning of the year 1822. This gentleman had made himself master of the Tahitian dialect, which so closely resembles the Hawaiian, that he was able to converse with the natives, and in a short time to speak to them in public. His services at that time were of great importance, in assisting the Missionaries in constructing a grammar of the language, and in preparing elementary books suited to the instruction of the natives. His experience, also, made him a most useful counsellor, and enabled him to apply the means of instruction and influence with more effect, than those who had but recently begun the work. The American Missionaries uniformly speak with marked respect and kindness of this gentleman; and those who knew him while in this country during the past year, will respond a not less cordial testimony to his worth, his amiable character, and his sincere devotedness to the cause in which he was engaged.

The Missionaries are now engaged in translating the New Testament into Hawaiian, but they complain of the difficulty of the task by reason of the multitude of words in the Greek, for which there are no corresponding terms in Hawaiian, and representing things of which no native has any ideas. They instance *faith, holiness, throne, dominion, angel, demoniac,* as words of this sort, and add, that "the natives call an angel either an *akua*, a god, or a *kanaka lele*, flying man." One thing has struck us with a good deal of force, in looking over the translations that have come into our hands, which is, that the word *God* is rendered by *atua*, as it is pronounced in New Zealand and the Society Islands, or *akua*, as heard in the Hawaiian dialect. This will be seen in all the examples quoted above. Now this word is used, as far as we can learn, throughout Polynesia, to express imaginary heathen deities, without any definite application to deities of a particular character, dignity, or influence, but to every species of imaginary beings, whether good or bad, and much more commonly the latter. Indeed, from such accounts, as have come to us, the impression is strongly left on our minds, that the *atuas* are almost universally considered as ministers of evil, the objects of terror, whose agency is to be dreaded. We would ask, if it is not an essential mistake to represent the Supreme Being by a term conveying such ideas, and whether old impressions will not adhere so closely to the name, as to embarrass the natives exceedingly, in their attempts to gain a correct notion of the true God? To us this appears probable, and we see no good reason, why the words denoting the Supreme Being in the Bible should be rendered by the names of heathen deities, more than by words of any other import. Is it not better to employ a term, which has no prescriptive meaning to the natives, and to which is to be attached a set of new ideas? In this case you have only to sow the seed, but in the former, you must first submit to the infinitely more laborious and troublesome task of clearing away the rubbish, and preparing the soil. Why should not the word *Jehovah* be used invariably, as it is in some instances, to signify the Supreme Being? Other words, such as *God, Lord,* when they do not mean the same as Jehovah, and also *angel, spirit,* may preserve their original Greek orthography, so far modified as to admit of an easy pronunciation by the natives. We venture these remarks with deference, but we deem the subject to be of no little importance, and one which demands the very serious attention of the Missionaries, in the first stages of their labors. The main thing is to find out the shortest and plainest road to truth, and to remove at the outset every stumblingblock, which may contribute to increase confusion and perpetuate error. The great apostle to the Indians, Elliot, was in our opinion more judicious. In his translation the names of the Deity are preserved as in the English Bible.

With what immediate success the Missionaries will meet, in communicating religious impressions, cannot be with certainty predicted. A few highly encouraging examples have already occurred, among which may be reckoned that of Keopuolani, the late queen. That all the notions of heathenism can be at once removed, and their place supplied by a pure christian faith, is too much to expect.—The generation now on the stage must ever be very dark minded christians at best; yet the Hawaiians are a docile people, and they may doubtless be made to understand some of the doctrines, as well as the moral precepts and injunctions of the Scriptures. But the brightest harvest is in a future season, when the children of the schools shall go out into society, with minds properly stored, and habits rightly trained. *N. A. Review.*

VARIETIES.

"Were this an age in which any thing might be wondered at, it would be a matter of deserved admiration, that we are still so far from being cemented together *in the unity of the spirit and the bond of peace.* Must the fire of our uncharitable animosities be like that of the temple, which was *never* to be extinguished? However, I am sure it is such an one as was never kindled from heaven, nor blown up with any breathings of the holy and divine spirit." *Bishop Stillingfleet.*

Railing is the province which our adversaries have chosen, and let us leave it to them. For whatever success they meet with that way, as indeed they excel in it, we shall meet with none; but only make *the spirit of christianity* be misunderstood and ill spoken of by our own want of it.

But to show passion and bitterness in any of these cases, to take pleasure in making mens' mistakes or designs thought worse of than they are, to judge harshly of them with respect of another world, or to expose them to ill usage in this, to refuse them due allowances for human infirmity, or to be more backward to own their merits than to see their faults, *such behavior,* instead of promoting truth, will prejudice the world against it, will give unbelievers dreadful advantages and *forever* prevent *that union among christians,* which would procure us, above all things, the esteem of men and the blessing of God.

Archbishop Secker.

CHRISTIAN CHARITY.

"The more opposition we meet with in these labors, the more honorable it will be to us, provided we meet that opposition with the true spirit of christianity. And to assist us in this, we should frequently reflect, that many of our opponents are probably men, who wish as well to the gospel, as we do ourselves, and really think *they do God service* by opposing us. Even prejudice and bigotry, arising from such a principle, are respectable things, and entitled to the greatest candor. If our religion teaches us to *love our enemies,* certainly we should love, and, from a principle of love, should endeavor to convince those, who, if they were only better informed, would embrace us as friends.

"The time will come, when the cloud, which for the present prevents our distinguishing our friends and our foes, will be dispersed, even that day in which *the secrets of all hearts will be disclosed* to the view of all. In the mean time, let us think as favorably as possible of all men; our particular opponents not excepted; and therefore be careful to conduct all *hostility,* with the pleasing prospect that one day it will give place to the most perfect *amity.* *Christ. Dis.*

Lord! let no unreasonable stiffness of those who are in the right, no perverse obstinacy of those who are in the wrong, hinder the closing of our wounds; but let the one instruct in *meekness,* and be thou pleased to give to the other repentance, to the acknowledgment of the truth.

And do thou so guide and prosper all *pacific* endeavors, that those happy, primitive days may at length revert, wherein *vice* was the only *heresy.* *Dea. Hammond.*

CURE FOR DISCONTENT.

There was an Italian Bishop, who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience.—An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate, if he could communicate the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility; it consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop. "In whatever state I am, I first of all *look up to heaven,* and remember that my principal business is to get there. I then *look down upon the earth,* and call to mind what a small space I shall occupy, when I come to be interred. I then *look abroad into the world,* and observe what multitudes are there, who are, in all respects, more unhappy than myself. Thus I learn where true happiness is placed; where all our cares must end; and how very little reason I have to repine or to complain."

"I did not observe," says a traveller in Italy, "so great a number of blind people in any Italian city, as in Florence. Every good begging station in this city is occupied by a blind beggar, and those stations descend by hereditary right, from one generation to another.—How great the profits of these beggars must be, appears from the answer of a young man, when asked, how it happened that he could afford to marry. *Thank God I have a blind father, therefore as long as he lives I can never want.*" In general these blind beggars are attended by stout young men, so that the proper order of things is reversed, for he who can neither see nor work, supports him who can do both. *Oppenheim's Tour in Italy.*

In the last war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up and knocked at the door; out comes an ancient Hernhuter, (Moravian,) with a beard silvered by age. "Father," says the officer, "shew me a field where I can set my troopers a-foraging." "Presently," replied the Hernhuter. The old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the captain. "Have patience a few minutes," replies his guide, "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troopers immediately dismounted, cut down the grain, trussed it up, and remounted. The officer upon this, says to his conductor—"Father, you have given yourself and us unnecessary trouble, the first field was much better than this."—"Very true, sir," replied the good old man, "but it was not *mine.*"

A devout Spaniard conceived that he ought to use other prayers, besides the *Paternoster* and *Ave Maries.* Not knowing how to form any other prayer, he used every morning, to kneel down, lift up his eyes and hands to heaven, and deliberately repeat all the letters of the alphabet; which having done, he added, "and now, O good God put these letters together, that they may spell syllables; that the syllables may make words, and the words so joined, as that they may become such sense as may be most to thy glory and my good."

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